

by erica bello

Alternative to the present?

About 30 students sharing a common interest in the philosophy of Ayn Rand, (author of *Capitalism, the Unknown Ideal*) met Wednesday night to form a Student Objectivist Organization. The meeting was chaired by a McGill graduate student who identified herself as an ardent admirer of Ayn Rand, "the philosopher" who glorifies selfishness as the sole human virtue. Mentioning the existence, a few years ago, of an "Ayn Rand Club" she said that she had not belonged to it "because at the time, horror of horrors, I was a social democrat." She seems to have found her ideal in Objectivism, "a rational, practical alternative to the present."

The main action of the meeting was the reading of the constitution and the formation of the new Organization. "Members of this group will not be spokesmen for Objectivism," she said. "This group will simply be a long term contact point for people who know

or like Objectivism." The activities of the group will consist in sponsoring lectures, films, and talks specifically recommended by Ayn Rand.

She stressed the fact that the Organization would be neither philosophical nor political; simply a group of students of Objectivism. Members will receive a reading list of works recommended by Ayn Rand, the new prophet. Magnanimously, however, they will not be restricted in their participation in groups of differing interests.

"Many of us here because we are sick of having our money given to Liberation School and to *Dailies* which print the same kind of stuff everyday," she said to an approving audience. She warned against over-involvement in the propagation of the philosophy. "Our own work is very important; we're not going to convert the world overnight but, after all, we're more numerous than the MSM."

by david lazarus

Tourism exploits Caribbean workers

A larger chunk of the tourist dollar was urged for Caribbean workers by panelists at a discussion Thursday night on "Tourism in the Caribbean."

The panel for the discussion, organized by the McGill Caribbean Society, consisted of Kari Levitt, professor of economics at McGill, Margaret Marrett from Jamaica, and Don Bruno of St. Lucia.

The panelists noted that despite the millions of tourists yearly travelling to the region, the Caribbean people make less than their share of the money spent by visitors. Instead of profits going back to the working people, they end up in the pockets of some fat foreign investors.

Levitt also pointed out that "while tourism is profitable to some people, the effects, too often, are detrimental both socially and economically."

"Too often, governments want to believe what they are told," she said. In fact, the profits these tourists create and the revenues gained by the governments are "erroneously exaggerated by an animal called the 'international consultant on tourism'." Levitt worked for three years as a statistician on tourism for the government of Trinidad and Tobago.

During that time, she said, "I could not find one plausible figure in either government offices or reports to prove that the government was relying so heavily on tourism. Nobody seems to know the amount earned or taken out."

Margaret Marrett outlined the ugly effects tourism has had on Jamaica. "There is what I call the Institution of Beach Boys, which

includes prostitution, venereal disease, alcoholism, and other things. These destroy the essential character of the people and make them crave for the tourist dollar, quite often at the expense of the people living in the islands."

Bruno pointed out that 70% of St. Lucia's earnings come from the tourist trade, and of that, only 30% goes to the workers or stays in the country. "This is despicable. If only the countries realised that they are being taken for a ride."

He suggested that in order to alleviate the problem it is necessary for there to be direct sales of handicrafts to the tourists, and also that items for consumption should all be locally grown and sold to foreign investors.

During the discussion period, one person observed that the tourist industry in the Caribbean is a perpetuation of the "master-slave" relationship and blamed the media for the problem. "People go there with no knowledge of the culture of the country they are visiting," he said. "They go there with attitudes which are projected by glossy advertisements. The scene is usually one in which whites relax and play in the sun, and blacks serve as local colour. In the night, they return to the safety of their hotels far away from the wild natives."

Daily Staff Meeting

O, come all ye faithless. Today, 4 pm in the office. Bring your own reindeer. Ho, Ho, Ho.

Memorial Regents capitulate

ST. JOHN'S (CUP)—The administration of Memorial University completed its humiliating withdrawal Thursday when the Board of Regents unanimously ratified a memorandum of agreement giving students a total victory in the recent student-administration dispute over the mandatory collection of Student Union fees.

The memorandum had been hammered out at a meeting between student and administration negotiators last week that ended an 11-day student occupation of the university's administration building, and a threatened student strike.

It was clarified and presented to the Board of Regents for ratification; the students will be asked to ratify the agreement at a general meeting to be held Monday.

The agreement compels the

administration to resume collection of Student Union fees, which they had announced on November 9 would no longer be collected. The ostensible reasons for discontinuing collection were the mismanagement of fees by the Student Council and the "immorality" of forcing students to pay for and belong to a Union which they might not like.

A referendum to be held next term on the question of Union fees will give the students a chance to decide for themselves whether or not to continue the compulsory Union.

The students have indicated a desire to restructure their Union, which has fallen on hard financial times in recent months because of inefficient management. Discussions will be held on proposals for a reorganized Union, and the question will probably be put to a referendum.

The Regents have also agreed that no reprisals will be made against students involved in the occupation and an appeals committee has been set up to deal with any complaints by persons who feel they have been discriminated against because of their involvement.

The appeals committee, consisting of a graduate student, a faculty member, a representative of the University Senate, and a chairman selected by the committee, will deal with all reprisals except academic, which will be dealt with by the Senate itself.

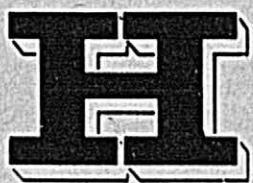
The Senate is also meeting to discuss the matter of academic amnesty for those persons involved in the occupation. Little trouble is expected in getting deferred examinations and term papers for the occupiers in order to make up for time lost during the action.



DON BRUNO describes the adverse effects of tourism on the island of St. Lucia as Kari Levitt and Margaret Marrett listen. The three were participating in a panel discussion on "Tourism in the Caribbean."

LEAN AND HUNGRY

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Dec. 2

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Students' Society

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There will be an open meeting of the Students' Society on Friday, December 8th at 1:00 P.M. in the Union Ballroom to discuss the affairs of the Society.



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A. Berg

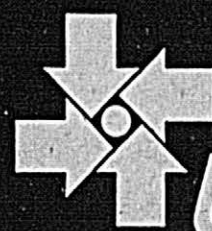
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Under attack

Coming to McGill next week!

Tuesday, Dec. 5

Brian Urquhart

(ass't secy-gen of the U.N.)

Mary Whitehouse

(head of the "Clean Up TV" censorship organization)

Stokely Carmichael

former SNCC & Black Panther leader

Wednesday, Dec. 6

Gloria Lentz

Author of the anti-sex education book
"The Raping of our Children"

Stewart Crawford

of the Canadian Loyalists Ass'n.

AUDIENCE QUESTIONS INVITED

MOYSE HALL
7:00 PM

FREE TICKETS AVAILABLE FROM
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by antony ham pong

Medical school admissions explained

Dr. J.H. Darragh, Associate Dean of Admissions of the McGill Medical School, spoke to over 150 students crowded into a room in the McIntyre Medical Building last week on medical school admissions.

Dr. Darragh pointed out that he does not have the ultimate say in the selection of students, but is assisted by an admissions committee of 24, which includes two students. The committee meets at least three times a year to approve final selection, discuss policy and procedures, and to interview students.

Dr. Darragh regards himself and the admissions committee as "guardians of the public purse." In order to maintain McGill's reputation as a cosmopolitan university, a few foreign students are admitted annually.

In 1971-2, 31 E2 students were admitted to the Med-P year and 135 to the Med-1 year. In 1972-73, 70 were admitted to the Med-P year, out of 350 applicants, and 160 to Med-1, out of 2,200 applicants. Of this 160, 31 were from the graduating Med-P class, so that in fact, 129 new students were accepted to Med-1. The forecast for applicants to Med-1 seems gloomier this year. For 1973-74, between 30 and 70 are expected to be in the Med-P class, and 160 in Med 1.

In spite of these figures, Dr. Darragh stated that there is no quota from the Med-P year. Next year, of the 160 to be accepted, 135 are to be Quebec residents, 10 from other provinces, 10 from the US, and 5 other foreign students. Landed immigrants residing in Quebec come under the first category. Since not all accepted students register, last year, thirty students had to be chosen from an alternate list of applicants.

The first criteria for consideration are civic status and age (18-27 yrs.) Next, academic record, MCAT (Medical College Admissions Test) scores, personal character and interests of the applicant, judged by her or his letter, letters of recommendation, and interview are considered.

The five considerations were then explained. The MCAT provides a uniform standard of assessment, as the test is taken by 24,000 people annually. The test is designed in part to distinguish those of high intelligence from those of average intelligence who have very efficient study techniques. A wide range of interests is desirable but the effort expended by an applicant in achieving his grades, possibly at the expense of other interests, is taken into consideration. Due to widespread misuse of the Libel Act in the US, letters of recommendation are destroyed.

Females are not discriminated against. 16% of last year's applicants were women, while the class had 18% women. In fact, the University of Laval last year had a class of 42% women. 10% of last year's class at McGill had post-graduate degrees and 3 or 4 were PhDs.

Next year, a course in physiology will be highly recommended for admission. The following year, a course in mammalian physiology will be mandatory.

The Association of Canadian Medical Colleges is instituting an exchange program so that medical students at different universities in Canada can transfer, in an attempt to make the medical school national instead of provincial.

The Admissions Committee seems to favour graduates because there is more information on which to carry out an accurate assessment. There is no demand for doctors in the research field. General practitioners and those involved in primary care are in greater demand.

After 23 manpower studies, it doesn't seem to be known whether Canada needs more doctors and medical schools. The size of McGill's medical class is to remain at 160 for the next three years.

letters

But you're missing the point...

Sir,

It is rewarding to see such original and well-supported criticism in the recent letter of Richard Bomberg, re: the movie *Bananas*. Mr. Gomberg has pinpointed the crux of the matter; he has outlined in his letter such remote and unheard of entitles as sexism and racism. Unquestionably he is deserving of praise.

Bananas is insulting to the intelligence of a four year old child. Unfortunately there were no four year olds in the audience (excluding Richard). Please note that the title *Bananas* is in itself a phallic symbol, further exemplifying Mr. Gomberg's astute observations. It is encouraging to note that in this age of moral decadence, Mr. Gomberg's morals have remained virgin!

M. Gerbil and Co.

Come again?

Sir,

If one finds oneself feeling unnatural because one is more amused by the *Daily* editorial than by George Kopp's cartoon, could this be due to being oppressed by an anti-capitalist campus press? If so, would you devote an issue of the Supplement to it?

G. Thomas

Hacking away at sexism

Sir,

Much discussion has been generated in recent days on the topic of sexism. Since the recent and infamous issue of the *Plumber's Pot*, indignant and outraged

continued on page 5

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The *McGill Daily* is published five times a week by the Students' Society of McGill University, 3480 McTavish Street, Montreal 112. Editorial opinions expressed in these pages are not necessarily the official opinions of the Students' Society.

The *Daily* is a sustaining subscriber of l'Agence Presse Libre du Québec, a subscriber to Liberation News Service, and a member of Canadian University Press. Editorial Offices: 392-8955. Advertising office: 392-8902.

Editor-in-chief: Nesar Ahmad
Advertising Manager: Victor Loewy
Photography Editor: Jean-Michel Joffe
Sports Editors: Laurie Breger
Gordon Patterson

notes

Objectivity and the Daily

by Denis Kandel

There are some around this campus who find fault with the *Daily* because of its lack of objectivity and impartiality. We take this to mean that personal opinions, points of view, and prejudices are permitted to enter into and influence our newswriting. In addition, this influence is said to be in one general direction, politically speaking.

The basic question is whether or not it is possible for us to be objective. To begin with, it must be remembered that what goes into this paper is written by people, and that people, by nature, have different perceptions of the world around them. This is one of the things that makes individuals different from one another. This also means that there are likely to be just about as many different accounts of an event or situation as there are people describing it. Such is

probably the basis for many of the difficulties that people have with one another.

Assuming that facts can be agreed upon (not a trivial assumption in itself), there remains the question of which facts, often of many thousands, are thought of as being important enough to write about. Going back even farther than this, there are decisions to be made as to just which subjects and events are worth having something written about them. (hence the potential charges of "managing the news"). It is in these areas that even the supposedly objective sciences have difficulty with the concept of objectivity.

What probably offends some people about the *Daily* is not its failure to be objective, this being hopefully established as being impossible, but rather that those who write for it generally make no attempt to conceal their biases and feelings. This may

seem particularly offensive when the stated or implied point of view is in conflict with that of the reader. The attempted concealment of bias is, however, a practice of much of the so called "establishment press," which tries to present itself as being impartial and objective. It, of course, is not, but instead represents a certain point of view. Whether this results from the financial interests of its publishers, or is instead the result of being written and edited by people who have a more or less common view of society, for whatever reason, is irrelevant for this purpose. While objectivity may be taken as a goal to work towards, attaining it is just not possible. To claim otherwise, as is often done, is at best dishonest. To believe such claims is to be dangerously naive.

Some have asked why the *Daily* seems to present only one side of each story. To

the extent that this is true, this is a result of the fact that much of the present staff does have a more or less common outlook on certain subjects. There is, therefore, practically no one to write up "the other side". The reasons for this situation are many and varied. Furthermore, it is difficult or impossible to effectively write from a point of view which one does not share. To attempt to do so is, we feel, to compromise one's integrity.

Those who feel that their views and interests are not presently represented by the *Daily* (and others as well) are sincerely invited to contribute to it, either by writing letters or articles or, preferably, by joining the staff. (It doesn't necessarily take up all that much time.) Those who choose the latter course may just be pleasantly surprised by the attitudes and disposition of the present staff.

Bias everywhere I look...

By Marty Braun

In reading through the letters in past issues of the "Daily", and by talking with students on campus, it has become quite obvious to me that the "Daily" is not a very popular paper. Just yesterday, as a matter of fact, a student wrote a letter to the editor which ended: "I, and every person I have spoken with on the subject, resent the use of the school newspaper as a forum for a handful of students to air their political dogmas". Or to quote another letter written in October: "After reading the McGill Daily for a month now, I find that numerous questions about your editorial policy and integrity arise". And still another old letter said: "What emerged from my investigation is that the Daily has very deliberately attempted to mislead the student body by distortions, omissions and out-and-out falsifications".

The question I would now like to answer is whether or not the authors of these letters are correct in their accusations, whether their arguments have any validity. Before I proceed however, let me first identify myself.

I am a member of the Daily's staff. Most of the time I cover sports, but I also do news stories. I am not a Communist, I am not even a socialist; I prefer to call myself a realist, others would term it a "middle-of-the-road" position. Regardless of labels, my political convictions are not strong, and I frequently find myself arguing both sides of an issue, such as the War Measures Act, with two different people during the course of the same day. When I came to McGill this year and volunteered my services to the Daily, I did not realize what

I was getting myself into. An outside observer would probably say that my exposure to the Daily's philosophy would result in either my total acceptance of it, or my total rejection. And sure enough, during my first two months at McGill, my political feelings were intensified and I found myself swinging way over to the right. However, during the past month, certain events have changed my attitudes, and I now find myself back in the middle.

The one event that has really caused this sudden shift is the ASUS elections. I ran for treasurer of the ASUS on a "middle-of-the-road" platform. I didn't try for the position because I felt I could improve the ASUS, but rather for the hell of it. To tell you the truth, I'm not even planning to attend McGill next year. The students, all 5% of them, showed great wisdom in not supporting me, and chose instead to elect a candidate who represents the "Liberation School" ideology. But what is really interesting is that it wasn't just the treasurer-elect who was the furthest left on his slate, but rather that all elected representatives were the furthest left on each of their respective slates.

What I am saying is: one out of 20 McGill ASUS students voted on Wednesday, and of that 5% turnout, the majority adhered to a leftist philosophy. In other words, those who cast their ballots on November 29th were supporters of "Liberation School", the McGill Daily, and other such socialist causes. Which leads me to wonder: where were all those dissenters, those anti-Daily fans, that silent majority that feels so strongly that the Daily is not representative of the students on campus? The ASUS paper, the Free Press, is run by "Liberation

School"; on November 29th the students had a chance to put the Free Press back in the hands of more conservative forces—where were they?

People are annoyed that the Daily is run by "a handful of students" with revolutionary ideals, and that it always has been. Why the hell do you think this situation exists? Do you think that the Daily blackballs all moderates and right wingers from their staff? If so, I am living proof to the contrary.

I do not and never will agree with the manner in which the Daily is run. But for a particular reason. The Daily has been charged with two things: biased selection of the news, and biased reporting of the news. Biased reporting I will never condone, and the Daily indulges in this practice quite often. Aside from the articles themselves, headlines are biased, photos and captions under photos are biased, and the heads on the letters to the editor are biased. I believe that a news story should be reported as objectively as possible, so that the reader can decide for himself who is right and who is wrong. This "objectivism" has been totally discarded by the Daily staff; an excellent example would be the story in yesterday's paper dealing with the trial of the MSM members.

But selection of the news, and consequently, editorial policy, is something else again. Nesar Ahmad, our editor-in-chief, explained his policies in an article in the November 28th edition of the paper. In it, he says: "The most important function of any newspaper, not just a student paper, is to generate debate, discussion, and an exchange of ideas. ... This discussion has to have a certain direction—and it should

be a serious one. ...". The student... has a responsibility to be conscious of the whole range of conditions in society because "these are things which affect you even if they appear to be some distance away. ... Whatever view the Daily staff might have, I don't see why others cannot present their views in the pages of the Daily and in discussions like this one".

Nesar Ahmad has certain ideas on how the McGill Daily should be run, and he has put enough effort into it, to see his philosophies turn into actions. He has, gathered around him, people who are willing to work hard to put out a daily newspaper, and it is no coincidence that most of these people share Ahmad's ideas. What has happened to the McGill Daily occurred in the ASUS elections, and will continue to occur in the future. The only students on campus who are politically aware, who are willing to devote their time and energy to put forward their ideals, are those who have revolutionary ideals. It is this effort which has decided how the Daily should be run this year; it is this effort which has decided how the Daily has been run in the past. It is a totally meaningless argument to say that since I, the student, pay four dollars a year towards the Daily's budget, I have a right to read whatever I want to read.

The fact of the matter is that most everybody on campus, with the exception of a small group of socially aware students, are totally apathetic in regards to politics. If these students had not volunteered their services, one must wonder if there would be any McGill Daily at all.

Our campus paper is a biased newspaper, admitted. But its editorial policies cannot be questioned. For the staff of the McGill Daily is in by acclamation.

The Review

USE OUR... *CHRISTMAS*

LAY-AWAY

PLAN



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MERRY FUCK YOU ALL



Duck you suckers!

by Vivien Perelman

So it's that time of year. And we should write something apropos to Christmas. We could talk about brotherhood or man's inhumanity to man, but that's not in style this year. After all, there will probably be a few days' cease fire in Indochina. And everyone is friends again.

Or we could talk about the commercialism of Christmas. The plastic trees and plastic candles and plastic cards and plastic songs and plastic stockings and plastic Santa Claus's and plastic

angels... but that's been done before. And anyhow, plastic trees are easy to assemble.

Or we could write about the toys, the ones that explode when they aren't supposed to, or the new GI Joe doll, with real hair and beard. Now you don't have to worry anymore about little boys playing with dolls. They can play soldier or sailor or pilot and be just as aggressive and tough as you'd like. But toys are fun, and even "Barbie" has become bilingual.

But wait, a new fad has hit the streets. Faster than a speeding bullet, more powerful than a locomotive... it's CONSUMER RIGHTS. From the guys who "listen" to you at Ford to Mary, who likes to look after you, the consumer has taken on airs of importance. Not too much, mind you. Just enough to be fashionable. Consumers don't have the right to price items, to set the current rate of interest, or to do anything with management, but rather, in the innovative words of Steinberg's Ltd., consumers have "The Right to be Informed", "The Right to Choose", "The Right to be Heard", and "The Right to be Correct".

Now that's a concession. Consumers have the right to choose which corporation they'll support. They can choose between Dash, Tide, Duz, Bold, Oxydol, Cascade, Cheer or Ivory Soap, all produced by Proctor and Gamble. Or, they can drink Yuban, Sanka, Maxim or Maxwell House, courtesy of General Foods. They can read Cosmopolitan, House Beautiful, Bride and Home, Harper's Bazaar or Good Housekeeping, compliments of the Hearst Corporation. Shaping up into a wide ranging choice, isn't it? Steinberg's doesn't really mind which one you buy, so long as you're buying.

Now we're entitled to be correctly and honestly informed. The advertisers are going to be truthful, "simple" and "direct". How unusual. But come

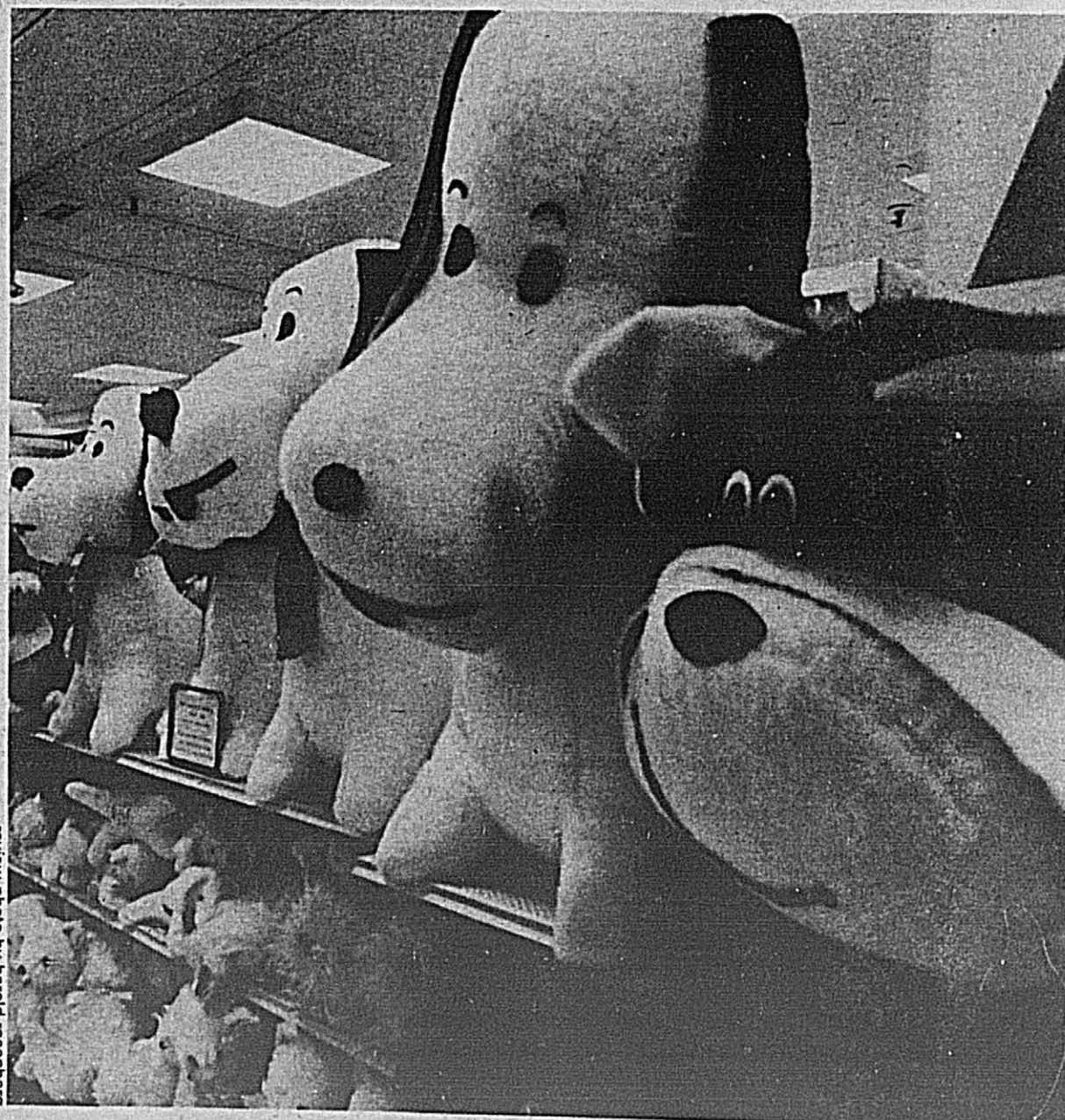
now, how many devious ways could you announce that hamburger is at the "Miracle Discount Price" of 89c a pound?

"The Right to be Heard". That nearly sounds impressive. The managers of Steinberg's really want to hear what's wrong. They are genuinely interested in knowing why after spending \$20 at their store, you don't have enough nutritious food to feed your family for a week. They want to know why bread, potatoes and cheap spaghetti are such big sellers. And they "pledge to continue conversing with you..."

And finally, "The Right to be Correct". "We... acknowledge the right you have to expect every product to perform as advertised." Does that mean that using Ponds guarantees you a man, that Dentine will get you the freshest mouth in town, that the Man from Glad is going to help you make lunch tomorrow? Nah. Steinberg's isn't saying that. They merely "acknowledge" our right to "expect" products to perform as advertised. They don't guarantee the product itself.

So what have we come to now. On the one hand is Steinberg's, vanguard of the illusion. On the other are the "honest" stores—the ones that don't give a damn, and frankly take you for everything you're worth. Take your pick, but remember, only 20 shopping days before Christmas.

Joy to the world, Chargex is here
Let Dad receive the bill.
From every holey pocket
The hoards have come and bought it.
Let them cash registers ring
And let the capitalists sing
Let mummy and daddy buy everything.



review photo by harold rosenberg

Oh come all ye faithful,
Joyful and triumphant.
Oh come ye, oh come ye
To Eaton's Christmas land
Come and behold all the
French perfume and angels.
Oh come and let us charge it,
Oh come and let us charge it,
Oh come and let us charge it
To someone else's card.

In review

"entertaining witty and a little tragic..."

Chris Thompson

John Metcalf began his writing career as an essay and short story writer. His first novel, *Going Down Slow*, reflects his roots.

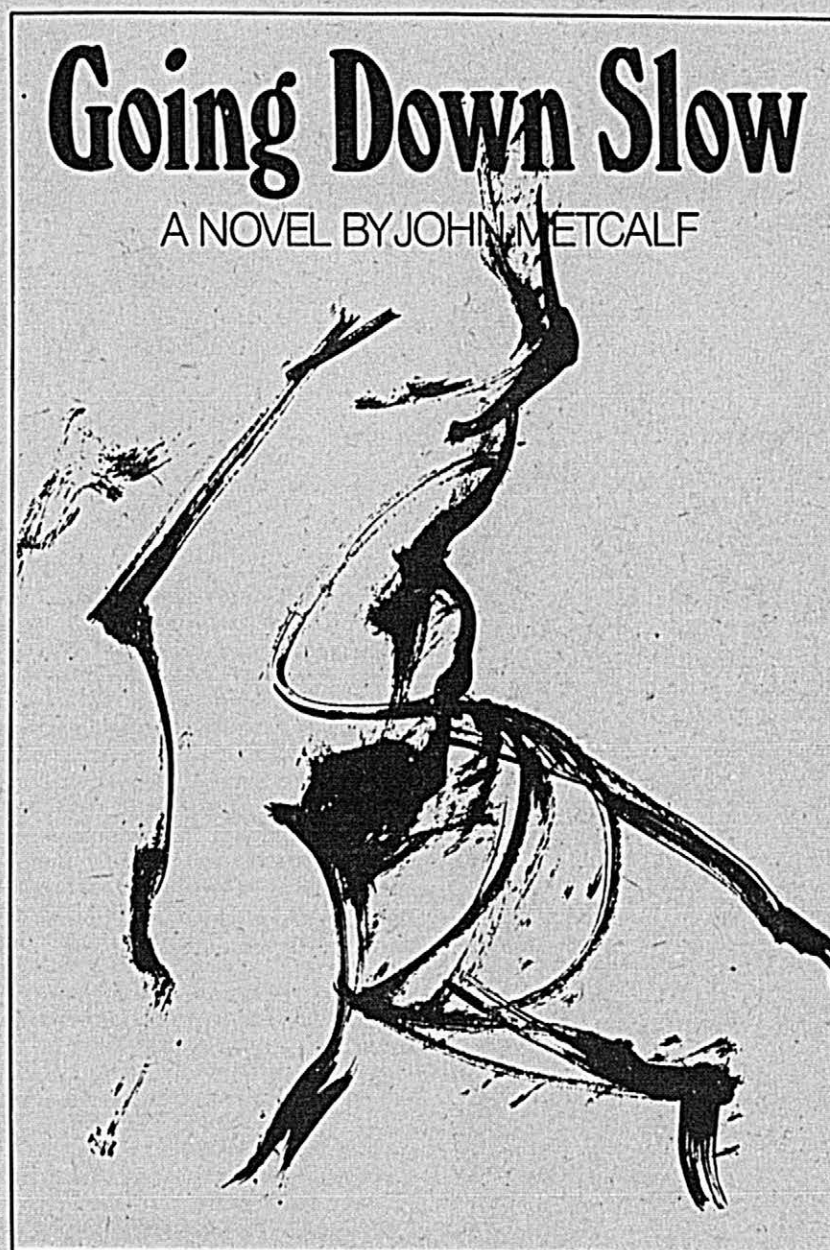
The quality that makes great short story writers great is their ability to pack every word with something—action, emotion, or description. Metcalf's first novel is so tight that almost any passage in it could, by itself, constitute a good short story.

Wind shook the window-pane. Beyond the yellowing blind, the sky was full and gray with snow. David decided that he was probably ill. His head ached. His throat. His throat was definitely dry and sore. Doubtless infected. He pictured the inside of his throat as being like the neck of a guitar strung with red tendons. And now the tendons were studded with white and yellow lumps of infection. Lumps? Nodules. Studded with nodules of infection.

He got out of bed, switched on the light, and walked across the freezing, gritty linoleum to look in the mirror (\$1.25 in Woodhouse's Annual Sale. Small defect, i.e. broken). He was definitely pale. Any sensible man would have stayed in bed.

Susan's black silk scarf lay crumpled on the chest of drawers beside the mirror. He ran its smoothness over his palm, touched its softness to his face. She had left it there on Thursday. The warmth of his face raised the ghost of her perfume.

In addition to the very tight passages in the novel, Metcalf has managed to create a story which flows very smoothly, and is very easy to read. He has managed to take a very few characters and bring them to life, with the reader spying. The characters are his creation, and yet they are familiar to all of us. The reader doesn't have to interpret, extrapolate, create or too much else because it's so easy to identify with



the whole scene. The novel is set in Montreal (Merrymount High School, small Montreal clubs, the Roddick Gates...) The characters are people out of our pasts—the old, "moral", principal; the don't-give-a-damn-about-your-rules, sensitive teacher; the young attractive high school student; the up-tight parents, and "the guy who's got it made".

"And the really good thing, you see—I've been accepted under Bellheimer which means I can take my pick when I'm finished."

"Who's he?"

"American. Maladjustment. Very big deal."

"Oh," said David.

"I reckon I can make \$3,000 this summer if I push it at Research Associates—I'll have my M.Ed. so they'll have to pay me more. Then there'll be two years pension money back from the government—that should be eight or nine hundred."

Metcalf takes these few characters and weaves with them a story that is entertaining, witty, and a little tragic. Along the way he attacks the educational system at Merrymount, which is well known in Montreal school circles.

"Good morning!" cried David.

"You'll be wanting the Black Book," twinkled Miss Burgeon, the Lady Vice-Principal. Miss Burgeon did not have breasts; she had a bosom. Her dumpy body was covered by a green frock. Pinned on the bosom was a diamanté butterfly. Her glitter-framed glasses hung on chains.

"Time in this column, name in this, and reason for lateness in this," she said, pointing with her bright red fingernail.

The arid cow was probably having a rest

continued on page 6

"adolescent, despairing, vomit..."

Sheldon Goldfarb

Critical literature is the fashion of the day, and John Metcalf's first novel, *Going Down Slow*, is nothing if not fashionable. Metcalf lashes out with a vengeance—but at what?

Graphically describing the atmosphere of a Montreal high school (this is the best feature of the book), Metcalf seems to have pretensions of attacking the bureaucratic restrictions of the educational system. His critique, however, is superficial and actually secondary to his purposes.

He does remark on the ridiculous regulations, the mass of useless paper work, and the strange priorities that make for huge sports trophies and only one "egg-cup sized thing" for academic proficiency. But these quite valid criticisms are pushed to

the background by Metcalf's much more vigorous onslaughts on various individuals in the school.

Thus, the "Lady Vice-Principal... did not have breasts; she had a bosom. Her dumpy body was covered by a green frock... The arid old cow was probably having a rest after suspending... all the lovely juicy-thighed girls she could get her claws into."

Really, now. Is this personal derision an attack on school bureaucracy? Hardly. And it is not an isolated case. Metcalf takes malicious glee in ridiculing what he takes to be physical and mental shortcomings in many of the characters. He makes snide remarks about students with acne and "fetid perspiration", and he refers to students of the wood, metal, and auto shops as "these retardees".

Then there is the description of the gym teacher: "Six feet three and podgy, podgy hands, vast moonlike Ukrainian face, his fleshy Ukrainian neck bulging over his collar." ("Ukrainian face... Ukrainian neck"? How about "Jewish nose"?). Disparaging

remarks are not reserved for Ukrainians, however. The hero's roommate says of French-Canadians: "What can you expect of a people... who pronounce Ulysses—'Youlease'?"

To return to the gym teacher: he is further criticized for wearing "a black suit, black shoes, and white socks." Another teacher is put down for writing rather poor poetry. Two others are satirized for wasting time talking about their car troubles. And on and on.

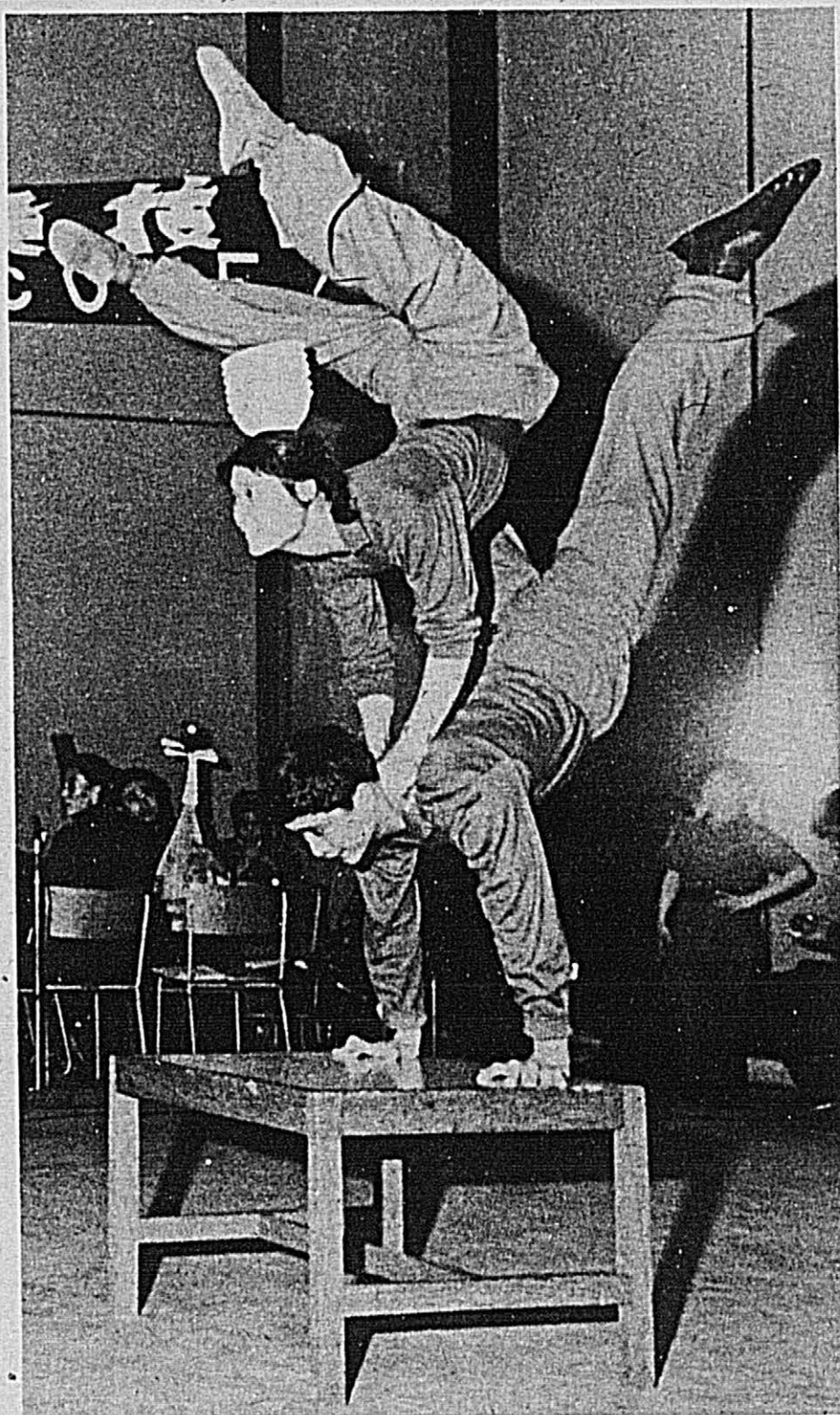
It is as if Metcalf's main purpose were to get personal revenge on people he knew—this is, apparently, an autobiographical novel. Metcalf's venting of his spleen over personal matters is extremely juvenile; it stands in the same relation to a thoroughgoing critique of social evils as robbing a grocery store does to making a revolution.

Even when he does have his hero (David Appleby, a teacher who has come from England) attack institutions instead of individuals, however, it is in a very adoles-

cent manner. Thus, David and another teacher decided to defy the PSBGM: "...they'd been driving past the headquarters of the Board and Garry had stopped and they'd climbed the steps... and pissed together on the big brass doors."

And Metcalf's only continued and determined attack on school restrictions is over the "revolutionary" issue of sexual freedom in the high school—primarily, David's freedom to have sexual relations with one of his pupils. There is also David's struggle to stage a play containing four-letter words, and there are other conflicts on similar grounds. This emphasis too is adolescent: to think that obscenities signify revolution

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review photo by jean michel joffe



review photo by jean michel joffe

The Mass

by joan mandell

Into the great ballroom of the McGill Student Union Tuesday, streamed the Shenyang Acrobat Troupe of the People's Republic of China. The crowd filling the hall stretched to catch a glimpse of the troupe as they came in. Most were dressed in uniform and all wore warm smiles. For many in the audience, the pages of *China Pictorial* had come alive. This was their first chance to see in life, those smiling faces from the People's Republic.

Greetings extended by McGill were translated into French as well as Chinese. The head of the acrobat troupe thanked McGill with true feeling for its invitation. He told the gathering that Chairman Mao compares youth to the sun at 8 or 9 in the morning, "full of vigor and vitality". He continued with his praise, saying, "The youth are the most sensitive. They reflect the thoughts of the times. They are the vanguard of the times."

"Let us do all that we can to work towards the enhancement of the friendship between the Chinese and Canadian people and let all of us do our best to contribute."

The program followed smoothly from act to act. To one side of the stage was the 12 piece orchestra which provided music, making each act more magical. One performer, a woman magician, flitted gracefully around the room to the music as she made silk scarves disappear and reappear. Her gestures were flowing and graceful. Jugglers juggled not only bowls, but people at the same time. Two small boys gave the audience an example of Chinese boxing which requires more agility, coordination and skill than Western boxing. It is linked more closely to gymnastics than to rough fighting.

While Canadians had taken pictures of the acrobats during the performance, the Chinese had snapped shots of the enthusiastic Canadians crammed into the hall. Afterwards, the two groups had a chance to meet and speak with each other. Both groups were equally interested in learning about the other.

A few students took the opportunity to ask questions of the Deputy Secretary of the Troupe who was from Peking. He is also a Council Member of the China People's Association for Friendship with Foreign Countries, in charge of American and Australian Affairs.

Herewith are a few of the things discussed about the Shenyang Acrobat Troupe, art in China, and China in general:

The Shenyang Acrobat Troupe comes from the northeast of China where the

In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes or art that is detached from or independent of politics. Proletarian literature and art are part of the whole proletarian revolutionary cause; they are, as Lenin said, cogs and wheels in the whole revolutionary machine

Mao Tse-tung

s Line in Art

climate is like that of Canada, with long, cold winters. There are troupes like it in every city in China, for the people like acrobatics very much.

The troupe is supported by the government which decides when it is necessary for more people to join. It then asks all primary schools in the district to recommend any student who is physically qualified, shows signs of talent, and is willing to undergo training. Most children join the troupe at the age of eight or nine, rarely older. In the morning the children exercise and train and in the afternoon attend classes which are attached to the troupe.

While the Shenyang Acrobat Troupe is making its four month tour around Canada, the U.S., Chile and Mexico, some of the adults on the team will most likely tutor the few children that have come.

Even though the performance at McGill was simplified for the cramped conditions here, it was still clear to see how the Chinese had absorbed qualities of ballet and the theatre into their acts. Except for a cello, the orchestra consisted entirely of age-old Chinese instruments including the "two-stringed fiddle".

There are no stories attached to Chinese acrobatics but they do serve a definite purpose. They show the joyful spirit of the Chinese people.

For one or two months a year, the troupe goes out to the countryside to establish close contacts with the people living there. The musicians, for example, benefit three ways from this experience. They learn folk music, and work with their hands, not believing as some Westerners do, that work will damage their "sensitive" fingers. Most important though are their thoughts. From working with the people and for the people, they become filled with great inspiration.

Before the Cultural Revolution in the 60s, the artists acted but only because it was

their job. Now there is a clear purpose to their labour: to serve the people. They act more as a team and their skill has improved. This has been achieved through a process of education. Repeatedly, people in China are educated on how better to serve the needs of society as a whole.

There are no individual stars in China. In one program, one person may be featured, while in another he or she may be a supporting actor.

There are many acrobatic troupes in China at the same level of expertise. Each has its own specialties and its own good points. Several troupes are presently out of China touring.

For parents in the troupe with young children there are kindergartens and nurseries. The government pays teachers and nurses to care for the children, when the parents are on an extended tour such as the one the Shenyang Troupe is on now.

In their spare time, the acrobats, magicians, singers, jugglers, mimics, and musicians do mostly the same things as people from every walk of life in China. There is opportunity for spare time study in technical matters, foreign language instruction, participation in political study groups, theatre-going, shopping, sightseeing, and for the children, homework. Weekends at home are very busy, because for many families, this is the only time of the week that they have a chance to do things together.

One couldn't help but notice the prominent role that women had in the production at McGill, but the question of women's emancipation in China is not fully solved. China was under the rule of feudalism for thousands of years. Conditions for women then were insufferable. It will take years before the problem of emancipation is finally solved. It is an ideological struggle. Both sexes have learned the importance of "serving the people" and thus have an equal opinion of their own importance.



review photo by joan mandell

The Review

The Review is the weekly political and cultural supplement of the McGill Daily. Submissions of graphics, poetry and prose are welcome. Editorial office Union B42. Tel. 392-8955. God bless you all.

Editor
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Resurrection of Moses Huentelaf



Moses Huentelaf was a young Mapuche Indian peasant shot to death last October in southern Chile.

As a militant in the Revolutionary Peasant Movement, he had been involved in the armed seizure of a large, almost abandoned farm by landless Indians after their request that the farm be legally expropriated under the government's agrarian reform platform had been denied by the local officials.

The peasants had peacefully occupied the land for several days when they were attacked by "white guards", a small private army maintained by local landowners, who surrounded a house where several families were living and riddled it with gunfire. Huentelaf was killed and a score of others wounded.

After this incident, the farm was promptly taken from its former owner by the government—approximately the 1200th farm to be expropriated by the Allende regime. But the rightist controlled courts, appointed during previous governments, imprisoned the remaining peasants while freeing Huentelaf's murderers.

In death, Huentelaf's name has become a battle-cry in the struggle against exploitation in the countryside. When pressed for details of Huentelaf's life, one young worker explained, "To speak about Huentelaf as a particular person would be to lie about everything that he really was. We're all Huentelaf now."

The following poem was written by Julio Huasi, a Chilean correspondent for *Prensa Latina*. It first appeared in the journal *Punto Final*.

You were born a slave, died fighting and will be born again
commandante of the future republic of the poor encrowned
but who could make you a monument now, Huentelaf
Mapuche of the woods most southern and cold of America
with your feet smelling of four centuries
of incessant war, guts piled up, mouths stopped up with stones
of walking on blood of your ancestors in the mud of your hut
violated by four hundred years of rain—
who's making you a monument now, Huentelaf
enreddening the ancient clay now with your own blood
through where the bosses' shot made a hole in you
exactly equal to that made by four times twelve-hundred moons.
Through this hole, Moses Huentelaf, you walk, counting on your fingers,
the ancient waves in the river of deaths of your people
sharpening with their breasts all those forgotten knives
to give the last cut to your history equal to the others
in a river which was always coming. Moses Huentelaf
they've killed you so often that you're now more alive than ever
we are loaded with too many deaths
now let our murderers who cry.
How are they going to make you a monument now, Indian
since they never saw you at a cocktail party at the embassy
you are only a vague apocryphal memory floating among sociological treatises
who's going to reconstruct your face now, Huentelaf Moses
if you don't give conferences nor fashion shows
nor great symposiums on the subject of foreign investment.
You alone have plowed the earth with your teeth
opening the final furrow with your ribs
planting your testicles so that history might have sex to define itself
one species only, male and female.
You'd like to break into Congress with your flute
holding the music in a pentagram of fire, bum Huentelaf.
Now that they've killed you for the four hundredth time
all of us of the second class like you, Moses
we're thinking with our hands how during those long centuries
that only revolution will save you from the turgid water.

Julio Huasi

Vomit...

continued from page 3

nary resistance is a common misconception of the politically immature. While restrictions in this area may reflect bureaucracy, the fight for freedom to swear is very secondary to the main struggles going on in the real world. These sorts of battles that David fights are reminiscent of Irving Wallace's fashionable and stalwart defense of the right to publish pornography—a great progressive, that Irving Wallace.

Adolescent pre-occupation with sexual matters pervades the book. There are the inevitable four-letter words strewn throughout (there is childish scatology too: e.g., "ca-ca"). And there are lines like: "Salvador Dali, he remembered reading, used to dress up in eighteenth-century military uniform, epaulettes and tricorn hat, and masturbate in front of a mirror. A good man, Dali."

There is his "description" of literature: "Swooning Swinburne, Tedious Tennyson, Balls-Aching Addison, Suckholing Steele, SHITTY 'Spectator'..."

And every woman David sees is immediately described in sexual terms: "She smiled at him. Breasts like... what fruit could compare?", "Two girls with lots of thigh..." etc.

After a while, one feels like telling the author, in the words of one character, "Oh, don't be so ballsachingly adolescent!"

Interestingly, the adolescent content is

reflected in the prose style. Sentence fragments and flashbacks abound, sometimes obscuring the meaning. Further, there is hardly a page that isn't decorated with gratuitous italics and words in large capitals; the overuse of these artificial devices usually indicates an inability to give the proper emphasis through skilled use of the language itself.

There are works of literature that make reasoned and deep-going critiques of society, showing the root of existing evils and the forces that can change the situation. *Going Down Slow* is certainly not one of them; it is a much more fashionable (and a safer) attack. While an attack on school bureaucracy that did not seek out the roots of the problem would have some value despite its limitations, this book hardly even attacks bureaucracy, (aiming mostly at individuals), let alone examine its roots; and when it does attack bureaucracy, it is under the banner of sexual freedom. The story is so removed from real world struggle that it can put itself forward as a book about opposition to injustice in modern-day Quebec (which has lately seen very many struggles against injustice) and mention workers only in a passing reference to a Liquor Board strike.

But, then, John Metcalf sees a different

real world. He has the hero, for instance, set an essay for his class on having a medical examination, including the production of urine samples. Defending this topic, David says he wants his students to write "about real things... in a real world"; it is more real and normal, he says, to ask them to do this than to ask "them their views on capital punishment or the future of the United Nations."

As with so many works that attack our society in the fashionable emotional manner, without analysis and without seeing the forces that can change things, *Going Down Slow* exudes hopelessness. David seems trapped in a boring, oppressive world, with no way out.

The despair becomes most evident at the end of the book. David is rejected by his girl friend, and he then gets drunk on home-made liquor at his janitor's. When he returns to his room, he starts to vomit uncontrollably and thinks he has been poisoned. And that's the end.

One recalls that Kafka pictured man as a giant beetle, lying on its back, helplessly and hopelessly thrashing its legs. Metcalf's no less despairing picture of man is that of a drunk vomiting into his pillow. Mankind, Metcalf seems to be saying, is going down slow. But is it mankind—or only Metcalf?

Tragic...

continued from page 3

after suspending the day's quota of non-regulation-shade blouses, short skirts, lipsticks, all the lovely juicy-thighed girls she could get her claws into. She fluttered at her hair as she wrote.

"How do you spell 'diarrhea'?" said David.

One of the characters Metcalf captures the best out of the great Montreal school system is the constipated librarian.

"Well," said Mrs. Gowly, "she still hasn't given me her set of Moonfleet and it's three weeks now."

David tut-tutted.

"And her class are doing Sunshine Sketches now. I enquired. And she's still got her Cue for Treason. I mean we do have our schedules. It just isn't reasonable. And the trouble—my husband brought home a roll of wallpaper and I had my class cover those Cue for Treason and I'm informed she made her class tear the covers off."

Metcalf definitely has a message but he doesn't hit the reader over the head with it—it comes through gently in his artful writing. One of his messages concerns the frustration in the relationship between David and one of his pupils, Susan Haddad, caused by the imposition of culture norms. He hints at the theme in his opening quotation from Howling Wolf—"The men don't know what the little girls understand." Read the book—you'll get his message.

Wedding in White

A family portrait of some wholesome simple folks? The very first few minutes of viewing time may lead one to believe so. The Dougal family welcome home their son Jimmy and his friend Billy who are returning on a short leave from military service. Jimmy's raucous laughter sets the tone for the opening scene. He appears to be crude and boisterous but also jovial and warm. At first his laughter is amusing, and as it infectiously spreads to his father and companion, we might assume that the family we are watching are not much different from the Archie Bunkers. However, the laughter soon grows irritating, and it will gradually become apparent that something more ominous lurks behind it.

After warm greetings are exchanged, the family sit down to dinner, and the laughter is sustained throughout the meal. Then the two young men and the elder Jim Dougal depart for a "military man's night out." Alcohol soon dissolves the masks and reveals the shallowness and cruelty behind their male bravado. Jimmy's shield of laughter falls aside and his repressed anger attempts an eruption into violence. Billy's smallness and cruelty give way to the rape of Jimmy's younger sister Jeannie. When the girl's father eventually learns of her pregnancy, his distorted sense of honor blinds him to the girl's plight. All he is concerned with is saving face. I'll leave it for the viewer to discover just how he accomplishes that.

Central to this brilliantly directed and acted film is the violent collision between hopes and ideals and the reality that reduces them to nothing. Jeannie's aspirations are revealed by the many photos on

the walls of her room; they portray an adolescent's Hollywood dream world of romance and love. She even has a photo of a handsome soldier and his lovely bride adorned in white. In reality, however, her handsome soldier helps destroy her dreams. Her father's ideals center around his image of himself as an honorable soldier and respected figure of authority. Actually he is an insensitive man. The ironic contrast between his self-concept and the core of his reality is felt very sharply at that moment when Jeannie reveals her pregnancy to her mother. At that very instant the girl's father is experiencing a fit of drunken laughter.

With the exception of Doris Petrie's (Mary Dougal) performance, which is certainly adequate, the acting achieves a rare level of excellence. Donald Pleasence, (elder Jim Dougal) is without a doubt an actor with awesome theatrical genius.

With less competent direction, this story of an average Canadian working-class family living through the crisis of World War II could easily have been rendered banal. Bill Fruet's brilliance, however, transformed it into a harsh-tender piece of visual beauty. Unlike many contemporary directors, Fruet has a complete understanding and control of every element of the film medium. No slick special effects, no superfluous visual or auditory details are present to mar the quality of his art. One of the most subtle and effective techniques is Fruet's use of light and shadow. Most of the scenes take place at night. The days are either overcast or filled with rain. This dismalness that constantly invades the screen creates a sense of the war's gloom and reinforces the portrayal of the characters' impoverished lives.

I wholeheartedly recommend *Wedding in White* as a work of art worth viewing and as a valuable human experience.

Louis Di Bianco



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TALENT NIGHT

Saturday, Dec. 2nd, 1972, in Redpath Hall,
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Participants:

Rick Peate (Mgt.) & John Macaulay - soft rock guitar.
Leyla Alyanak & Marianne Phinney (Science) - folk guitar.
Ronald Stein (Arts) - piano, familiar themes.
Shelley Orbach (Science), Sheldon Reisler (Arts), & Judy Aizer - folk guitar.
Mike Reid (Engineering) - classical rock piano.
Gair Williamson & Ricky Kerrigan (Engineering) - harmonica & guitar.
Peter & Rick O'Loughlin (Music & Science) - piano & flute, ballads.
Veronique Untereiner (Science) & Monique Gradick (Science) - songs, piano & guitar.
Gabor Zinner (Graduate Studies) - accordion, trad & singalong.
Jamie Griffin (Engineering) - folk rock guitar.
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Lewis Levin (Mgt.) & the band Weight - Management's answer to the Mustache.

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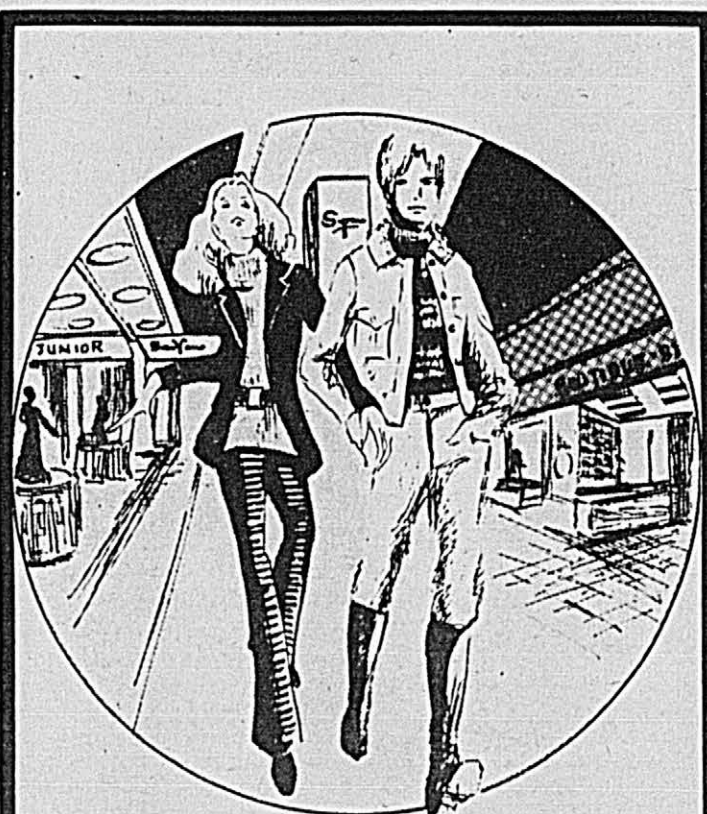
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The United Front consists of: Hillel, Student Zionist Organization, Jewish
Free University, Chevra, Strobe, Israeli Student Organization, Canadian
Union of Jewish Students and Student Struggle for Soviet Jewry.

letters

continued from page 3

individuals and groups have come forward in another blatant attempt at self-promotion in the only "pseudo-issue" so far this year. The events following the slanderous attacks in the *Pot* are, in fact, indicative of a new wave of moralistic thinking inspired and expressed by a handful of self-righteous liberals.

It is regrettable that the actions of those individuals in the McGill political scene opposing sexism are unprincipled and their policy inconsistent. Witness the open meeting last week which students were duped into attending under the pretext of discussing the *Plumber's Pot*, but at which, when they arrived, were told that only sexism as an issue was to be discussed and that the *Pot* itself was irrelevant. The opportunistic nature of this tactic is clear; once controversy has been raised over the *Pot*, play upon the errors made therein, in fact, exploit the issue in order to propagandize anti-sexist views. This action is unprincipled in that the true topic for discussion was masked behind another which had more appeal to the student.

The erratic and emotional reactions of a few rebels without a cause led to the formation of an ad-hoc committee which circulated a petition calling for the resignation of the editors of the *Pot*, and the appearance at an open meeting of those responsible for the slander in the *Pot* in order that they justify their actions. The behavior of these committee members is both curious and revealing of their true nature. For last year, after the appearance of a cartoon in the *Daily* considered racist by many black students, much less drastic action was called for, and an apology alone was deemed to be sufficient. When confronted with the apparent inconsistency in their stand on civil and human rights, committee members replied that sexism was under consideration because that topic had been brought to the fore as a result of the *Pot*. They confessed, therefore, to employing opportunist tactics: on the one hand, the *Pot* was unimportant, but on the other it was relevant. The lack of concern over racism, of which social awareness has been around much longer than sexism, can only be attributed to one cause—the individuals protesting sexism are generally white, middle class, liberals.

On the other hand, the lack of concern by the average student about sexism was apparent, and if the panel at the open meeting had little of a constructive nature to say, the audience had even less. Sparsely attended by only about 200 students, most of whom were well-known Union and political hacks, the meeting soon degenerated, despite all attempts to direct it otherwise, into a discussion of the *Pot* and engineering mentality, and into a sounding board for a few self-seeking individuals who undoubtedly have their eye on political offices in the not too distant future.

One week later, Students' Council took an unprecedented action in interceding in the affairs of the Entertainment Committee and censoring an event that was to be held at McGill. Commented the *Daily*:

"Although the latest issue of the *Plumber's Pot* never came under discussion, the effects of the publication evidently influenced Council to bar an entertainment group known as 'Mainline' from campus." (Nov. 23, 1972).

Opportunism again! The performance planned was that of a well-known Canadian rock group, a part of which was a strip tease performance given as choreographic accompaniment to the music. The "strip show" would have consisted of two female and two male strippers. (The latter were to be included only to appease self-styled Women's Lib types). In addition, the show would have yielded between five and seven hundred dollars revenue for the Students' Society. But Councillors labelled the show "sexist" and decreed that it was not to be permitted.

In retrospect, one can question whether their motives were political or moral ones, or rather based out of sincere opposition to sexism in society. These individuals would probably, as councillor Martin pointed out, ban the appearance of "Hair" at McGill on the basis that the mere presence of human bodies "au naturel" constituted a sexist show. Councillors had no thorough knowledge of the nature of the Mainline concert, were not interested in hearing an elaboration of its scope and purposes, but rather, acted in an alarmist manner in an impulsive fashion so characteristic of Students' Council.

A comprehensive definition of this elusive and apparently newly-created word "sexism" has yet to be given. Presumably, it refers foremost to the exploitation or commercialization of sex, normally of women. On a broader basis, one could generate discussion on legalizing prostitution and whether such a move would be sexist, but this discussion will be left for another time. The point to be made rather, is that Council did not refuse a grant to the McGill Cheerleaders the prior week, when it was pointed out that their performance was very much of a sexist nature. The decision against the Mainline performance can therefore be construed as a moral rather than a considered, principled opinion. A particular instance of a widespread phenomenon has been singled out, and Council has acted on this liberal issue. Yet it has not dealt with more pressing social issues, such as, for example, racism. To be consistent, Council will have to ban all rock shows, for from the time in the early 1950's when Elvis Presley was wearing tight pants and wiggling his hips on stage, to the present day when Mick Jagger has a virtual orgasm on stage (as do some of the spectators) while dancing and prancing on stage bare-chested, such performances have been of a sexually suggestive and exploitative nature. Council must furthermore prevent the showing of erotic film festivals and even all movies of a sexual nature, the "redeeming

social value" of which are questionable. In short, Council would have itself become a censorship board. But extrapolate on the social fabric of society: if promotional means and contents are any indication, then we must realize that the clothes we wear, the cars we drive, the mouthwash, toothpaste, perfume, aftershave and deodorant (FDS?) we use, etc., are all of a sexist nature.

Sexism also refers to discrimination encountered in social intercourse (e.g. job discrimination). Moreover, this concept overlaps the question of sexual identity, roles, and relationships and in all the confusion there has been an attempt to absolve homosexuals (more correctly, members of McGill GAY) of the charge of sexism. The hypocrisy here must be made clear, perhaps by the following analogy. A woman I know was entering the Union, and was biting her nail or chewing her finger as a nervous habit; she was approached by a man who commented something akin to "I've got something better for you to suck on." She rightfully felt degraded, and we may consider the man's comment as sexist in nature. Similarly, I have been offended by several homosexuals who have made advances toward me, as they have to many other equally unwilling people in the Union, in as forward and crude a manner as the confirmed male chauvinist would to a woman, one of whom, for example, when he heard that my last name was Weiner, commented: "Well, I always butter my buns first." There is clearly no difference between either the "finger-sucking" or the "bun-buttering" incidents: both may be viewed in distorted fashion as humorous, but both are sexist.

In conclusion then, we must examine the implications of sexism in our society, and direct our efforts to rooting out the cause and not the effect. We must overcome the antics and diversions of liberals, self-seekers, and gays. Only then will one be able to rightfully comment to another "I look at you as if you were an idiot, but that doesn't necessarily mean you are one."

David Weiner

Feinstein calls for bombing "yellow hordes"

Sir,

It is strange how you published my letter attacking your onesided interpretation on Soviet Jews on the same day you finally decided to publish an article dealing with the other side of this issue (had you actually become a "wishy-washy" liberal who believed that one must read both sides of the issue to arrive at the truth?). It is strange about coincidences. You kept my letter for two weeks and then, purely on the basis of chance, decided to publish it on the same day that you published this article (which appeared opposite my letter). One might wrongly assume that you actually planned on publishing the article and the letter at the same time in an effort to show how wrong I was. But, of course, such deviousness is found only among capitalists. And if it also turns out

that this letter, which also attacked the Maoist campaign against "Fascists", appeared after their campaign against "running dogs" was finished and students had finished signing their petition this too was pure coincidence. Such is the relationship between sunspot activity and the stock market. And if coincidence can play such a role within capitalism then surely it will play the same role in a Marxist publication (though, of course, it is brought to a higher development here thanks to the actions of the dialectic). It thus is not very difficult for me to understand why you haven't published my four letters attacking Maoism while publishing those two which attacked liberalism. There was no deviousness involved here. It was based on pure chance like the flipping of a coin. You, no doubt, just misplaced them. You didn't mean to do it. You really didn't. It was Chance that did it in the same way that Chance caused the coin to land on its head. Since this is the case, I hope that you will not mind if I outline some of the arguments I have against Maoism (if you see a beautiful goddess called Chance trying to enter your office just don't let her in, I would just hate to be forced to write another letter to you trying to explain my argument).

First, I begin to wonder whether the Chinese leaders are always right in their foreign policy even if they have the correct theory (i.e. that of Marxist-Leninism) of what is occurring in the world. Thus imagine, if you will, a physicist who knows all the true laws of physics ("the Mao of Modern Physics"). Imagine him placed in a dark room and that what he thinks is a light switch is really the switch that triggers an atomic bomb which has been placed right underneath him. Now imagine that he turns on the switch thinking that it will turn on the light. He has made an error even though he knew all the correct theories. Is it too much to imagine that the men in charge of China's foreign policy could also be guilty of an error (I here assume that unlike myself they are only guilty of making one error in their lives) like that of the physicist's even though they knew all the correct theories and that such an error would aid their enemies as no doubt the physicist's error aided his enemies? I here think about all the errors I made when doing algebra even though I knew all the correct laws of algebra and wonder whether the people in charge of China's foreign policy do not also make errors (forgive me, I should have said 'error').

Second, I begin to wonder whether the people in China are really people (just because I share President Johnson's fear of the "Yellow Hordes" doesn't mean that I'm prejudiced. It's just that I feel that it would be better for the world if they were bombed right back into the Stone Age). You see, it seems to me that one of the characteristics of being a person is that he have freedom, that he have a choice. This means that he can either do the action "x" or not do it (forgive my use of "x"s but you know how philosophers are), that it is possible for him to do an action or not do it, that it is possible for him, for example, to go to the circus

or not go to the circus. I find, however, when talking to Maoists, that they believe that it is no longer possible for him not to do the moral thing. He must do moral action "x." It is no longer possible for him not to. He thus is no longer free. He is no longer a person (perhaps he has risen to the level of angels, but I am not that familiar with Maoist theology).

Third, I wonder about the idea that most Marxists have about progress. I gather that they look upon religion as disappearing with the end of our class system. Here one might be willing to admit that it will finally disappear but need this really be progress? Suppose that there really is a God, suppose that miracles really did occur would a movement away from God be progress? I here begin to wonder. I would like to see more scientific exploration of things like miracles and the occult. Perhaps God is just as good a scientific theory as Maoism.

Robert Feinstein

The Power behind Calgary

Sir,

There is no shame greater than a people alienated from its history. And it is the shame of our confederation that many provinces and regions have learned to regard their past through a Torontonians' eyes. There is room for hope, however, if historians like Richard Wilbur (*Daily*, 22 Nov.) continue to assert the importance of the history of their own areas.

And yet there are traps built in to our confederation that can snare the unwary regional historian, one of which I fear has captured Wilbur. He cites R. B. Bennett as a New Brunswicker who made good. A more correct assessment of our most misunderstood prime minister, I believe, would be that he was an enterprising Calgary lawyer who was reluctantly dragged into federal politics. After all, we are not to forget that he was once president of the Calgary Power Company.

Yours for Canadian unity,
Patrick D. Tivy
Calgary, Alberta

Hell in a very small space

Dear Stuart Wooley BA6,

The hottest places in hell are reserved for those who in times of moral crises maintained their neutrality.

Dante

Revelations 29:11

Sir,

As a scrutineer in the ASUS election held on Nov. 29, 1972, I observed the following procedures:

- 1) The DRO (district returning officer) engaged in a conversation with a voter concerning various candidates.
- 2) The ASUS polling box located in the Leacock building was carried unsealed by the DRO to room 30 Morrice Hall.

Rick Peate

today

Film Society:

Fourth film of the "Overlooked and Underrated Series", "Iconostasis" (Bulgaria 1964) directed by Todor Dinov and Christo Christov. To be shown in L132, single admission 50c at 7:30 pm.

Bangladesh:

His Excellency, Mr. Abdul Momin, High Commissioner for the People's Republic of Bangladesh, will speak on Bangladesh and the spirit of world federalism at 8 pm at Marianopolis College at 3647 Peel Street in room 12. All welcome.

Canadian History—Radio Programs?

Interested? We need producers writers, researchers, actors and actresses. Maybe your prof would want a radio program instead of a term paper. Contact Wojtek at Radio McGill in Union Basement or phone 392-8931.

CDAS:

At 3437 Peel St. there will be workshop no. VII at 12:15 pm. The subject is "There has been some development in the Third World"—speakers will be Prof. J. P. Lipkin, Prof. T. L. Hills, Richard Lobdell et al. Refreshments will be served.

WAA Intramural Volleyball:

Entries open till noon Dec. 15. Unit reps send your inscription to WAA office, Currie Gym, room 33. Games start Jan. 16.

Yavneh (Sponsored):

There will be Chanukah menorahs available for lighting (for Jewish students studying late) on weekdays of Chanukah (Dec. 4-Dec. 7 inc.) between 5:15 pm to 6:10 pm in Arts 150.

Free Film:

"Denise Levertov and Charles Olson" in L 112 at 2 pm. Sponsored by the English Department.

Black Film Festival:

Part I of the Black Cultural Experience includes 2 films, one of which is the "Learning Tree" by Gordon Parks. Showings at 4 pm and 8 pm in Leacock 219. Admission 50c.

Physical Society:

Prof. Dicke of Princeton will talk on the "Origin of the Universe" 4 pm in MacDonald Physics Building room 102.

SCM Yellow Door Coffee House:

Folk mass 11:30 am; lunch 12-2 pm; hoot at 8 pm at 3625 Aylmer; or phone 392-4947.

SCM Yellow Door Coffee House:

Music this weekend—Sean Gagnier, 8-12 pm. Lunch every day, 12-2 pm, at 3625 Aylmer or phone 392-4947.

Murder at McGill:

If you have four or more lives, turn them in at the Union Box Office to be eligible for Master Murder (2nd term).

Free Telegrams:

Via Amateur Radio. Send holiday greetings to your friends and relatives. Forms at Union Box Office or phone 392-8942.

Community McGill:

Inmates of a federal penitentiary are interested in talking to people about prison life and other topical subjects. For more information and an inmate to write to, call or come up to Union 414, or phone 392-8980 from 11-4 pm.

SATURDAY

Radio McGill:

"Streetnoise" on CFQR at 92.5 FM from 12 midnight to 3 am, featuring Dr. Lipsey on Freedom, Peter Ustinov, Harlan Ellison science fiction, Paul Almond (Act of the Heart, Journey) interview, Prof. Donald Theall on Marshall McLuhan, and part 45 of the Ma Bell saga.

Film Society:

Presents another great international film: "Deux Anglaises et le Continent" (France 1971)

continued on page 7

classifieds

ENTERTAINMENT

I can't think of anything. Just come and see Deux Anglaises et le Continent By Truffaut, Vintage 1972. Dec 2 Saturday Nite at 7:00 & 9:30 Leacock 132.

ICONOST-WHO-SIS? ICONOSTASIS! McGill Film Society brings you the next step in international competition—Bulgaria vs Turkey. no. 4 in Overlooked & underrated series. Friday December 1st 7:30 Leacock 132.

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HOUSING

Apartment sublet. 4 1/2 rooms, clean, 10 minute walk to McGill. Lease until May. Rent \$180. (taxes included), negotiable. Call 935-6464.

Sublet required: 4 1/2 or 5 1/2, furnished if possible, December occupancy, close to campus Phone 843-5852 after 6:30 PM or before 9 AM.

Wanted, immediately if possible, sublease or lease of large 1 1/2, 2 1/2, or 3 1/2 considered. Call 937-7058 after 10 PM or before 10 AM.

We would like to share our apartment with another couple or single - 6 1/2 rooms—corner of Milton & Durocher - 843-6720.

Apt. to sublet near McGill large two rms, \$100. Call 276-4820 after 6 PM. Available immediately.

Room available immediately near campus. Furnished. Heated. Reasonable. 488-2254. Everyings, weekend.

Girl wants to share apartment on Drummond with same. Call 842-7391.

WOMEN'S LIB? Career-bound mother? Send your runaway kids to us. We educate them in the fine arts of Snatchpursing, Pickpocketry, Safe-cracking, Picklock. So successful are our graduates that most return for Continuing Education courses. Write for brochure: St. Vincent Academy and Finishing School, St. Vincent de Paul, Que., Canada. Why let your brat be a rank amateur? It behooves your status to let us finish him or her off.

MISCELLANEOUS

Conservative, Eastern Townships weekend ski group requires members (cross country, downhill, snowshoeing, congenial company, good food, interesting conversation). 467-5501 evening.

Canadian Army maxi coats, quilted linings like new. USA army styles parkas new. A. Berg 752 Sherbrooke West. Low prices.

METAMUSIC The Sound of Three Hands Clapping. Wednesday 8:30 p.m. in concert. FREE

MOVING? I have a truck available for light moving, etc. Reasonable Call Steve 453-8231.

One way air ticket to Copenhagen—\$80. Please leave your name at the Daily Advertising Office 392-8902. Valid between Dec. 19 to Jan. 11, 1973.

BABSON COLLEGE

Wellesley, Massachusetts

Program for Master's Degree in Business Administration For Business and Non-Business Majors

On-campus interviews
Monday, December 11, 1972, 9 am-12 noon
by Mr. Fred Baker

Sign-up:
CMC Student Placement Office, 3574 University Street

MCGILL DEBATING UNION presents

STOKELY CARMICHAEL
Former SNCC and Black Panther leader

Wed., Dec. 6
8:00 p.m.
L132



MASSAGE WORKSHOP. All day sensory experience learning to give and receive a complete body massage. Planning it for Dec. 2. Limited to 14 people. Price \$10 Call Josephine at 843-6819.

Skydiving course given December 4, 6, 8; 6-9 PM. Fri. 2020 Dawson Selby Campus \$40.00 284-2160 or B47 Union.

WANTED

Ride to Virginia or points between. Want to leave around Dec. 16. Will share driving and expenses. Call Sheila 845-1390.

Tempaper wanted as soon as possible on Marketing and Management. Willing to pay very well. Call 932-9933 day. 484-2284 night.

Wanted information on Abortions. Anyone with experience please phone Helen 484-1274 or Ruth 738-6016 after 6 PM.

TYPING

Theses and term papers accurately typed. Miss M. Solomon Tel: 484-5650.

Typing lecture notes, term papers, thesis, sten. cils. copy work. 733-3272.

LOST

Female dog, beige with black face. Decane-van Home, Wed. Nov. 15th. Reward! Please call 737-737-747.

Zippered black binder on lower campus field Thursday Nov. 16. Notes contained are important. If found please call Bob 730 7000. Thanks

Lost brown leather wallet on campus. Keep money—Please return I.D. cards. Bring to Daily Advertising Office or call 842-2071.

McGill notebook lost in the Drop-In Centre. Important french notes. If found please call Claudia. 737-6833.

Round gold wire-rimmed glasses. Call 842-0879 Room 636 Maryanne. Reward.

FOUND

Male dog, black, brown, white, small, longhaired. Sat. Nov. 25th. Near residence McGill Call 844-2733 or 842-0777 (leave message).



EXPORT "A"

CANADA'S FINEST CIGARETTE

On Monday, December 4 at 12:00 noon in Leacock 26

PROFESSOR DAN MIRON

will speak on

"The Image of the Shtetl in Modern Yiddish Fiction"

Prof. Miron is an acknowledged expert-on Yiddish Literature and is presently a visiting professor at Columbia University.

Sponsored by the Jewish Free University and the Jewish Studies Dept., McGill University

Professor Miron will also be speaking at 10:15 AM Sunday Dec. 3 at Beth David Congregation 6519 Baily Rd.

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SPECIALISING IN 10 MINUTES.

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Across from Roddick Gates

DEPARTMENT OF HISTORY

HISTORY 242B

History of Canadian-American Relations

Starting January 16, 1973 the History Department will offer a new half course for credit - History 242B - Canadian-American Relations:

Day : Tuesday and Thursday

Time : 1:30 p.m. to 3:00 p.m.

Place : L229

Registration : for current students at McGill - during the change of course period, January 22-29.

: for new students to McGill - from now to January 11.

For further information contact the history department, telephone 392-5192.

the athletics scene

by gina widawski

A ski sale of used equipment will run from Dec. 7-9, from 12-6 pm on Dec. 7 and 8, and from 10-5 pm on Saturday, the 9th. Bring equipment to room G-22 today from 12-2 and 4-6, and tomorrow afternoon.

The semi-annual council meeting will be held next Tuesday, Dec. 5, at 7 pm, Currie Gym Lounge.

Intercollegiate

Coed. Dec. 9, the women's fencing team faces the YMCA, while the men fence Vanier, in an invitational tournament in Montreal.

Men. Tomorrow, the basketball team dribbles against RMC at 2 pm. Next Tuesday, UQAM plays here at 8. Then the following Friday, the 8th, McGill is at Bishop's at 8, followed the next day with a game at 2 pm at Sherbrooke.

In hockey, McGill hosts Bishop's at 8 pm tomorrow, McGill is at Loyola next Wednesday at 8 and next Friday, UQTR comes here at 8 pm.

A swim meet will be held here at Currie Pool tomorrow at 1:30 pm. Then, McGill is at Plattsburgh for a splash at 7 pm, Dec. 13.

Women. This weekend is the basketball invitational tournament at Loyola. Dec. 5, the team plays at Loyola at 6 pm, and the following day, SGWU plays here at 8. The hockey team travels to Western and Guelph this weekend, the volleyball team hosts tournament no. 2, 9:30 am tomorrow, and Sunday at 11, a synchronized swimming competition will take place.

Intramurals

Coed. The last game for inner-tube water polo is Dec. 4, to resume again Jan. 22.

A volleyball tournament will be held Dec. 8 from 6-10 pm. You can bring your own team or sign up at the door. There will be door prizes and refreshments. Contact Anne Patterson if you are interested in helping out in organization.

Men. Each faculty should contact the intramural office, if interested, for ice hockey practice time before Dec. 13.

Women. Last game competition in ice hockey is Dec. 6 and last clinic is Dec. 11. Entries close in volleyball Dec. 15.

Instructional

Coed. The red cross instructor course finishes Dec. 12.

Women. "Keep fit" finishes next week.

today

continued from page 6

directed by Truffaut. Showing at 7 pm and 9:30 pm in L 132. Single admission 75c.

ISSM:

Have a ball! ISSM Disco at 8 pm in the Union Coffee Lounge. Liquor 50c. Beer 3/\$1.00.

PGSS:

Saturday Nite Mixer with Fran Aiken—singer/guitarist. Members and guests welcome.

Management Undergraduate Society:

Talent night at 8:15 pm. 12 performances by McGill students from six faculties. Distinguished panel of judges. Admission by student ID card and 25c. Beer: 4 for \$1.00.

Black Experience Concert and Dance:

Part II of Black Cultural Experience features a concert with the Mystic Revelation followed by a dance at the Polish Veterans' Hall, 57 Prince Arthur St. E., 8 pm. Admission \$1.50.

WAA Intercollegiate Volleyball:

QUAA Tournament, 11 am to 4

pm at Currie Gym. The only home game of the year. Come and support your team.

SUNDAY

McGill Synchro Swim Club:

11:00 am competition at Rosemount Pool in Rosemount. Support your team in this provincial competition.

what's what

Election invalidated

Chief Returning Officer Ed

Milewski yesterday announced that the elections held November 29 for Physical and Occupational Therapy have been declared invalid. Thirteen ballots cast in the election were not signed by the District Returning Officer, there were three more ballots in the ballot box than there were names on the official register, and several names on the register were not accompanied by the I.D. numbers of the students concerned. Milewski stated that the election would be held as early as possible in January.

Housman

"Shoulder the sky my lad, and drink your ale".

(Last Poems)

Shakespeare

"For a quart of ale is a dish for a king".

(The Winter's Tale)

Borrow

"Good ale, the true and proper drink..."

(Lavengro)

Browning

"There they are, my fifty men and women".

(One Word More)



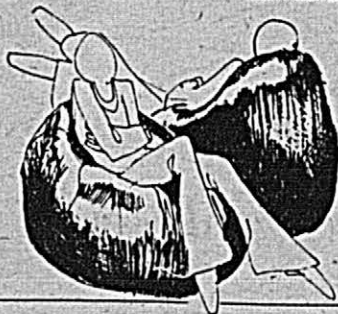
poetic justice

Brewed in Quebec by Labatt Brewery Ltd.

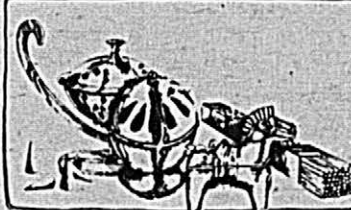


CHRISTMAS CARGO

Beautiful bean bag chairs. Large adult size bags with high density styrofoam beans. Give someone a gift of utter comfort.



\$39.99



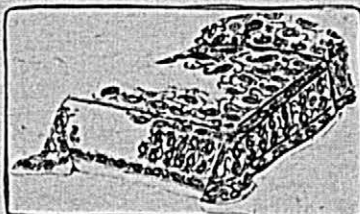
Calm the frantic Pace. Escape the rush of classes—kindle incense in an exotic burner. Sniff serenity! Cargo Canada has shelves of burners and many scents of incense.

.69-\$6.99



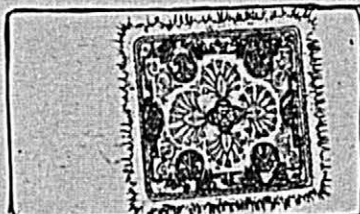
Basket your loose ends. Tidy your room with woven wastebaskets! We have a wide selection of willow, chipwood, peel and core rattan. Natural or coloured in many sizes.

.99-\$16.99



Spread visions. Paisley cotton spreads from India. Single and double sizes available. Do more than cover a bed—make pillows, curtains, dresses.

\$5.99-\$7.49.



Flatter your floors. Numdah prayer rugs in rich Oriental colors. Interesting designs, woven in India. 50% wool, 50% cotton. 2'x3', 3'x4', 4'x6'

**\$5.99 \$9.99
\$15.99**



Post campus news. Bulletin boards to decorate your dorm. Pin class schedules, snapshots and souvenirs on them. Dark Spanish cork trimmed with walnut frames.

\$3.49



Shoulder the goatskin. Bota skin bags! They're handcrafted in Spain. Interlined with latex to contain your favorite wine. Encircled with rope so that they're easy to tote.

\$4.99

CARGO CANADA

COTE ST. LUC
SHOPPING CENTRE
7017 Cote St. Luc Rd.
481-9441

DOWNTOWN
4026 ST. CATHERINE ST. W.
Opp. Alexis Nihon Plaza
935-0825

ST. HUBERT
MANCE ST. at Taschereau Blvd.
1 mile N. of Greenfield Park
671-0862

POINTE CLAIRE
K MART PLAZA
Hymus Blvd. at St. John's Rd.
695-1942

FREE PARKING